

CONVERSATIONS

ON


CHRIST

THE

CHURCH AND RACE

by William M. Hays





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NOTE: A former director of Christian education in Indian churches in eastern South Dakota, the editor, Miss Mildred M. Hermann, is a writer on the staff of the Office of Press and Publications of the Board of National Missions.

We are indebted to the Reverend F. S. Dick Wichman, Dr. Arthur M. Bannerman, Miss Beatrice Doliber, and the Reverend Robert J. Stone for the letters they contributed to help spell out the dilemmas facing the church today.

Introduction

Conversations on Christ, the Church, and Race

is the fourth in a series of guides prepared to help circle members come to grips with a specific segment of the Church's mission program. The topic this time—the Church's twin responsibilities to preach the gospel to all races in the United States and to help the nation resolve tensions among her racial and cultural groups—comes at a time when thousands of communities are hammering out new patterns for living. The 1954 decision of the United States Supreme Court outlawing segregation in the nation's public schools threw the relations of Negro and white citizens into the spotlight. But other groups, too—Indian, Spanish, and Oriental Americans, and small old-world clots that dot many of the nation's cities and towns—mirror similar strains, problems, and needs as they carve out new relationships.^o

As the phrasing of the mission theme suggests, the various Protestant denominations united in joint missionary education are here affirming that Christ has something to say about race, and that the Church has an obligation to reflect Christian attitudes. In actuality, little time need be spent in debating the validity of these affirmations. CONVERSATIONS starts with the assumption that Presbyterian women are united in wanting to find ways to accept the pattern of fellowship that is threaded throughout the fabric of the Church. Some of the women who will be using this study can remember joint association meetings with groups of other races ten, twenty, or thirty years ago. They can remember warm friendships across the color line made through the Christ-centered activities of PWO (Presbyterian Women's Organizations). Historically, women's groups have always been in the forefront in seeking out the church's trouble spots.

Still, obviously the trouble spots have not all been eliminated, or present "strains, problems, and needs" would not exist.

Within the Presbyterian family organization, the membership moves toward all-inclusiveness along two main routes. One is via the Department of Social Education and Action of the Board of Christian Education, which, as its name implies, through education and a call to action prods the individual church and individual member to enlarge their concepts of Christian brotherhood. The other is the Board of National

^o The subject also has world-wide implications which are reflected in the mission of the Church overseas.

Missions. The tools of national missions make up the "do it yourself" kit of the Church's workbench, for use in building better relationships between persons of different cultures.

Because "Christ, the Church, and Race" is primarily a *mission* study, these conversations largely center on the areas of the Church's work where mission aspects are most clearly crystallized. National missions programs and projects are, in effect, the rough drafts in the church's evolving blueprint for serving America in a time of changing patterns. Community programs, neighborhood houses, and aided churches in towns and cities preach the gospel that is for every man. Schools, hospitals, and clinics serve the double purpose of assuring a springboard of opportunity for those who need it and helping to erase lines of division. Through these activities, which women of the church support, techniques for varied ministries are put to the acid test of use. What mission-supported programs do, in searching for and demonstrating new ways to serve, carries over to the church-at-large.

These close-ups of what can be done on a testing ground for improving race relations apply in wide-angle magnification to the Church's total target in helping individuals and communities take a firm grip on the richness of the Christian fellowship. The end result of these studies in "Christ, the Church, and Race" should be to help women individually to see what they can do to carry out their mission responsibility in making everybody welcome.

For An Inclusive Church . . .

from the resolution approved by the General Assembly in Los Angeles, 1955.

"Desiring that our Church may fully realize in practice what we believe to be an obligation laid upon us by the very nature of the gospel, and recognizing that, in the circumstances of the present time, God does now offer an opportunity to our congregations to demonstrate the inclusiveness of our fellowship in Christ, and thus to give an example to the world, the 167th General Assembly declares it to be the policy of the Presbyterian Church in the United States of America that each particular congregation shall in its membership be an inclusive church, defined as a church which diligently seeks and welcomes into full fellowship and communion, without any arbitrary distinctions whatsoever, all those living within its area of responsibility who, confessing their faith in the Lord Jesus Christ, are prepared to accept the privileges and duties of membership."

Time-Out For Leaders

Each chapter in this guide to circle-talk-it-overs breaks down into three major sections. The first, tabbed "In the Morning Mail," is meant for reading at home. Each mail call poses a topic for circle conversation and gives the basic data for discussion and study. The second section of each chapter, entitled "An Afternoon Chat," includes program, worship, and follow-up helps for those who lead circle conversations, and cues individual members to the ways in which they may be expected to participate in each circle meeting. The third section of each chapter, dubbed for "Evening Browsing," lines up books and pamphlets that may be available locally for further reading and thinking.

The suggestions outlined for each circle meeting are not offered as straight jackets, but as aids for program planning. Or, to change the metaphor, circle leaders, like good cooks, will want to adapt the listed ingredients to their own resources, add flavoring and fillips to best fit the tastes of their particular groups.

The circle leader, librarian, or program committee chairman will need to check the session suggestions and browsing sections well in advance of the meeting so that all materials may be ordered in time for circle study.

The circle devotional period may be of key importance in accenting the fellowship pattern. Carefully planned and directed, it can be the time when individuals let go of preconceived prejudices and misgivings as they unite in prayer and meditation. Individual circle members may be encouraged to be anchor women of small home prayer groups. (See p. 12.) Their prayer fellowship need not be held down to members of a particular circle, but may include neighbors, employees, friends and family who are concerned about bringing God's will to bear upon areas of social tension. In both home and circle devotions, remember the missionaries listed each day in the *Year Book of Prayer for Missions*.

Circle conversation about the widening fellowship of the Church, albeit important, is not the only cue to participation in the church-wide emphasis upon "Christ, the Church, and Race." Many program planners will need to devise ways by which their own group may achieve two-way communication with women of other racial, cultural, or language backgrounds. There are as many lines for this person-to-

person hook-up as there are circles. One group might plan to meet with a circle made up of members of a different racial or cultural heritage, or with one of mixed membership. Or a circle made up of women who are all-of-a-kind might work with the circle of an inclusive church, or one that is of another racial, language, or culture group, to set up a joint planning committee to map out programs to be shared by both groups. Or it might ask women of other groups to help plan and take part in circle conversations.

For resource leaders, special events speakers, and extra helpers, circle leaders might ferret out those who visited national missions stations working toward inclusive ministries, or those who have taken part in church-sponsored interracial programs or projects.

Books, arts and crafts, music, and food may be used to help lift circle sights. A circle librarian, appointed to gather up books recommended for circle use and evening browsing, may give thirty-second reviews of what's good reading at the end of each circle hour. (She will need to comb church and local libraries for suggested material, perhaps write to the Presbyterian Mission Library, 156 Fifth Avenue, New York 10, N. Y. for a list of available books. The library lends books for a month for the cost of postage both ways.)

A woman interested in arts and crafts might be deputized to poll members for possible display items—books, poetry, recipes, dolls, jewelry, pottery, basketry, Indian beadwork, folk song collections, et cetera. Arranged attractively at one or more meetings, the arts and crafts pieces may help circles catch a glimpse of the “peculiar treasures” each national group brings to America.

A song leader might help the circle sing through the PWO's fellowship booklet *Come Let Us Sing!* to set the stage for discussion or meditation. (See Bibliography for price and how to order.) CONVERSATIONS chapter titles, taken from folk and camp songs, will help her theme her song fests.

Hostesses, too, may spotlight some of the contributions the many people of the U.S.A. have made. Menu possibilities include coffee and brown bread for a New-England-flavored hour; coffee and pecan pie for the South; pumpkin or berry pie and coffee for an Indian wind-up; coffee and German, French, or Danish pastry for an Old World touch; tea and almond cakes for a bit of China.

WE MUST WALK THIS LONESOME VALLEY

*A young man who steps from
the protective shell of a concerned
Christian community collides with
attitudes that say he is not wanted.*

IN THE MORNING MAIL—*At-Home Reading*

Your mailbox of letters today helps you read over the shoulders of the Reverend F. S. Dick Wichman, director of Donaldina Cameron House in San Francisco, and a young Chinese American protege working for the first time in a community where he stands out as "different."

Dear Dick:

Well, here I am in Washington with two of my buddies from school. We have jobs in a cannery, and we are making good money. We are having a rough time finding a place to live, though. The cannery recommended a boarding house, but when we went there and they looked at us they said there were no vacancies. However, the next day, several people from the cannery were able to rent rooms there. We heard that the owners of the boarding house are members of the Presbyterian Church, but we don't know whether this is true.

We went to church the first Sunday we were here. It sure is a cold church. Nobody talked to us at all. It was a little bit hard to come from Cameron House where we were all accepted as if we belonged to one big family, and then discover that because we represented three races we weren't particularly wanted here. It seems strange to walk down the street and feel that everyone is looking at us. Will this happen to me when I get my first parish? Is this what happened to Larry, who is probably the only Chinese American in the town where he has his

church? Why is it that Presbyterian people seem to have race prejudice in one place, and, just a little distance away, they seem free of it?

DONALDINA CAMERON HOUSE—1874

Some 600 Chinese-American boys and girls of all ages participate in the activities of Cameron House. Most of these children are active both in Sunday and weekday church school as well as in the sports, crafts, and recreation programs. In clubs, classes, and fellowship groups, they are presented with the challenge of the Gospel of Christ and opportunities for Christian growth and citizenship. An increasing number of adults in the community are being reached through Bible study and prayer groups. The center offers youth both lay and full-time Christian service. Some of its members are already in the field while several are at seminary and others are under care of the presbytery. Personal commitment to Christ, service to the church, and strong bonds of fellowship are emphasized. **The Rev. F. S. Dick Wichman (Mrs. Wichman)** is director. A staff of 15. The Christian Service Department provides a place to which the people of San Francisco's crowded Chinatown can come with their problems and receive friendly and sympathetic hearing and practical assistance.

from the Year Book of Prayer for Missions

Dear Son:

I was glad to hear that you were able to get a job, for I know how much you need the money for your college expenses next year. Working your way through school is never easy, and especially not for fellows like you who come out of foreign-language homes and who have to pound the books a little harder to catch up.

It's not easy, either, when your family isn't Christian and doesn't go along with your determination to become a Christian minister.

It was disappointing to hear about the boarding house episode, and more so about the church. In some ways I find the church's lack of warmth hard to understand, but before I try to think it through with you, let me check to see that I have things straight. One of the fellows rooming with you is the Negro lad who signed up to play with the San Francisco football "49-ers"? And the other boy is white? If this checks out, then perhaps you can understand why many people, who may have rid themselves of much of their feeling about those of other races, would stop to look when such a trio appears in a small town. Perhaps some of the people you caught looking at you were pleased to see that three young men of such different backgrounds could be friends, but I think we should be unrealistic not to recognize that the sight of you was probably shocking to others.

You are going to have to take some of the brunt for the church's coldness upon your shoulders, I'm afraid. It happens that I know the minister; we were at seminary together. I know that he would have been glad to receive you on two counts at least: first because you were a stranger in the church; and second because you were from Cameron House, and he and I are good friends. Seeing that you missed meeting him—did

you go out one of the side exits?—makes me think that you didn't go a quarter of the way, much less half the way, which those of us who believe in overcoming prejudice must be willing to go.

When it comes to the rest of the congregation, I think that you have to remember that many church men and women are timid about talking to strangers, even of their own race. It would seem to me that if someone of a different race came into any Christian church where there is any attempt to act in a Christian way at all, people would knock themselves out to speak to the visitor. On second thought, however, I suppose that all people are really a lot more bashful than they like to make out, or perhaps they think that they do not know what to say. Many Christians, I've found, know that it is easy to say the wrong thing when it comes to race and that it is easy to be over solicitous and patronizing, which is as obnoxious as ignoring others. Perhaps this was the first experience the people in the church had with young fellows like you, and some who really wanted to talk to you did not because they were shy.

I shall write to the minister of the church tonight. I hope you will not wait for him to get in touch with you, but that you will call on him at his study right away. Perhaps he will want to use you to help establish better racial understanding. If he does, I hope that you will be quick to respond, for if the people really are timid, or even prejudiced, their minister, with an assist from you, may be able to ease them over their feelings. "Who knows," as Mordereai said many long years ago to Queen Esther, "whether you have not come to the kingdom for such a time as this?"

Now about housing. I gather from your stationary that you are staying at the "Y". So long as you can continue to afford it, I think the experience is a good one. If I were you, I would get well acquainted with the "Y" secretary, which should not be hard for you to do since you've had many contacts with the "Y" here in Chinatown. Perhaps he, too, can find ways to use this experience of yours to help bridge gaps in the lives of some of the people of the town.

You must know that the attitude you ran up against at the rooming house is almost routine for most of our young people. You must have been prepared for it, for I don't suppose that a week goes by but what one of our Cameron House fellows or girls investigates a job listed in the papers, is told the job has been filled, and the next day finds the job still in the want-ads. It may help take the sting out if you remember that things are not anywhere as bad now as they were fifty years ago, or even ten years ago.

You referred to Larry. I can honestly say, that as far as I have been

able to discover—I've visited in his church, you know, and talked to Larry, some of the church members, and his senior pastor—neither Larry nor his wife have been on the target end of an ounce of prejudice. Everyone seems glad to have them. Unfortunately the same didn't hold true in a church not very far from here in which another Chinese American boy took a job as assistant in charge of Christian education. In looking over his job profile the church leaders discovered that he was the best trained and the most experienced Christian education director who was willing to consider their church. The congregation met him, liked him and his wife, but they weren't sure that they wanted their children playing with Chinese children. When no one else turned up for the job they went ahead and hired him. Some of the congregation had withdrawn their support, but in essence the majority said, "This cannot prevent us from doing as we feel led of the Lord to do." I'm sure their experience will be like that of many churches. Some of the members who threaten to withdraw will stick around to see what happens, and quite fall in love with their new assistant pastor. Others, of course, will drift into some other church and continue to keep walls up in the kingdom.

To go back to that verse from the Book of Esther for a moment—I cannot help but feel that you, and Larry, and others like you have come to the kingdom for such a time as this. You have ability; you are committed to the work of the kingdom; you are fairly well trained now and will be better prepared by the time you're through college and seminary; you know what it is like on both sides of the stream. In a way you represent the bridge between what can happen in a concerned Christian community—such as you find in one of our mission stations—and what often happens in normal life. In one sense you're leaving us in the lurch here in Chinatown when you move out into the "wide, wide world," but in another sense you are our advance patrol as we move toward a church in which there is no east or west, north or south.

People sometimes ask me why our Chinese American young people do not all elect to serve in Chinese American churches. You and I know that there are several reasons why this does not always work out to everyone's advantage. For one thing youths like yourself do not speak Chinese well enough to please the adults, and since you are part Chinese by heritage, the adults are much more impatient with your poor Chinese than they are with people like me who try to learn the language. Another reason why I encourage you to think about a non-Chinese American congregation is because the whole church is richer when people of different experience and viewpoints work for one goal.

Our program, as you know, is pretty well tied to this neighborhood, as any church or center program is. Because the community is overwhelmingly Chinese, the people who come to Cameron House for Christian study and counsel, for clubs and classes and day camps and everything else, are primarily Chinese. But because we operate on a short-wave length as far as our local program goes, it doesn't mean that we're not concerned about getting acquainted with other people, and with working along with them. We are concerned and we make every effort, as you well know, to get out and mingle with others—that's why, for instance, we send so many to Presbyterian camps and conferences, where, without our saying a word, many California young people are learning to love the Chinese.

Did I tell you what happened at one of the conferences last year? I was dean, and I took a large group from Cameron House along with me. One of the young people, who was not Chinese, was responsible for getting people to ask the blessing at the table. She was worried. "How do I know they'll be able to say 'grace' when I call upon them," she asked. "Well," I said, "you can ask anyone from Cameron House. I'm sure that they all would be willing to pray." "But how will I be able to know who they are?" she asked. I simply said, "All the people at Cameron House have real black hair." That girl went home with less race prejudice.

We send our share of leaders to camp and conference, too, you know, about forty young people a year. Not a word is said about anyone's being the only Chinese American at the conference, but I'm sure that race prejudice fades as young people get to know and like their Cameron House cabin counselor or teacher. For the past four or five years some forty or fifty Cameron fellows and girls have gone caravanning, and they have spent a week in an American home. In all, more than six hundred families have entertained Chinese American caravanners. I'm sure their visits have helped to cut prejudices down, too. Summer service opportunities and conferences also add to our opportunities for crasing racial prejudice.

Who knows whether what they do, and what you now do as a Chinese American working in a small-town cannery, is not what God chooses to have done to help others discover that

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love. . . .

Sincerely,
THE REVEREND F. S. DICK WICHMAN
Director, Donaldina Cameron House

Personal Devotions

Suggestions for prayer are given in the section for at-home preparation with the thought that circle members may want to join together in a common prayer object. Two or three who work together or who live close together may make this a time for their own fellowship of prayer, meeting in one place to pray or each praying in her own home at a given time.

The story of Queen Esther, faced with the choice of seeing her people perish or breaking with court custom and law in an effort to save them, is one of the high points in Old Testament Scripture. Read Chapter 4, verses 5-16.

List decision-making situations that face you—and your community—in this day of social tension. Pray that God may grant forgiveness for injustices we have let loose by our too-easy complacency. Pray that He may grant clear sight, self-forgetting love, and courage to push out beyond the bonds of established custom. Pray for those who seek to make plain the Church's obligation to welcome all believers into its fellowship without regard for race, language, or worldly condition.

AN AFTERNOON CHAT

I. Advance Planning

Circle leaders will find that the leaflet *Through Christ Alone* (see Bibliography p. 46) gives particularly helpful background in understanding the unique contributions the Christian faith makes in the field of race relations.

To prepare for the circle hour, leaders will need to alert members to their job of advance reading, and to the way they will be expected to participate in the program. Ask members to bring Bibles to the circle meeting and prime those needed for the role-playing.

II. Worship—based on the theme of the Church Universal

Take turns reading aloud some of the major New Testament passages that speak of the oneness of God's Church and his people: I Corinthians 12:13, 20; Colossians 3:11-14 (R.S.V.); Galatians 3:26-28; Ephesians 2:14-16.

Read also the General Assembly statement on the inclusive nature of the Church, which is printed on page 4.

Sing, or have one member read, the hymn "In Christ There Is No East or West."

Pray that the group assembled may be obedient to God's will, using perhaps the following prayer from the *Book of Common Worship*:

Almighty God, who has given us this good land for our heritage; We beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance; and from every evil way. Defend our liberties, and fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth; through Jesus Christ our Lord.

III. Time for Conversation

Today's conversation centers about what happened—and what might happen—when a youngster of a minority group takes his first big step out into the mainstream of church life. The circle period breaks into sections:

Take ten minutes for role-playing.

Three women will be needed to take the parts of the three youngsters rooming together in the Washington "Y." As the role-playing begins, the boy from Cameron House has just received, read, and told the others about his letter from Dick Wichman.

The Negro youngster poses the first point for discussion. Why keep beating their heads against a stone wall, he asks; why not give up?

The boy from Cameron House disagrees. He's known the experience of Christian fellowship in one place and wants to believe it can be won in another.

The third boy, angry on behalf of his friends, wants no part of it. Reminded that his Chinese friend plans to be a minister, he urges him to stop shooting at the moon and begin to think in terms of serving his own people.

The Chinese boy thinks they haven't given the situation a fair chance. They talk about what next steps they ought to take and how they can better understand other people's attitudes. Their talk veers back to how the Chinese boy can best achieve his purpose. They get into a hot discussion of the unfairness involved in refusing to give an individual a chance to show what he is made of and what he can do. The Negro boy cites football. There, he says, it's performance that counts. In the big leagues no one cares who your people are or what color they are.

The Cameron boy defends the Church. At Cameron House, he says,

people of many races take part in activities. He tells the story, of a missing photograph, found on page 45.

The Negro youth admits that mixed groups can worship and work together, but, he asks, doesn't it make you wonder whether the Church means what it says when you burst out of your cocoon and run up against something like this?

The Cameronite replies that he sees suddenly that the mission in Chinatown doesn't end its work with him just because he moves out of the neighborhood. It goes on, he says, when he shares the skills and spirit of service caught at Cameron House, as Larry and others do. They saw, as he now sees, that you've got to be willing to go more than half way. He ends with a plan to call on the minister.

Take five for discussion. What might the people of the church do to meet situations such as this one? Consider such things as how to help newcomers feel at home in the community; how the church undergirds its national missions programs that prepare young people for full church participation; how the church helps people of different groups to get to know and feel at ease with each other; how church members—and individual congregations—may help minority groups use their abilities and training in the church program; and how far members of minority groups need to be willing to go to bridge gaps in church and community life.

As an alternate, or for a joint circle meeting, association or church-wide program, plan to see and discuss the interdenominational movie, *The Broken Mask*. (See p. 47 for description and how to order.)

IV. Closing Fellowship

Sing together one or two songs from the PWO booklet, *Come Let Us Sing!* Include "Jesus Walked This Lonesome Valley."

Read as a litany the meditation based on the Lord's Prayer printed below.

A MEDITATION BASED UPON THE LORD'S PRAYER

by John Calvin Reid^o

Our Father who art in heaven

Great in majesty and power, but greater still in
tenderness and goodness.

Hallowed be thy name

In our acts and speech and thoughts may we and
all men honor thee.

Thy Kingdom come

Rule thou in my heart, in my home, in my church,
and in thy world.

^o *Presbyterian Life*. Reprinted with permission. Witherspoon Building, Phila., Pa.

Thy will be done
 Willingly, gladly, completely, by thy children
 here, even as it is done by thy angels and thy
 saints in heaven.

Give us this day our daily bread
 Make us grateful for all good things we have
 received and generous toward those who need those
 things we can provide.

And forgive us our debts as we forgive our debtors
 Hear us as we now pray for those we have wronged,
 as well as for those who have wronged us.

And lead us not into temptation, but deliver us from evil
 As we trust thy mercy to forgive us for past
 sinning, so we trust thy power to preserve us
 from future sinning.

For thine is the Kingdom
 The right to rule in the hearts and lives of
 all of us.

And the power
 Thou art abundantly able to supply our every
 need through Christ Jesus, our Lord.

And the glory
 We bless thee for thy wonderful goodness and
 to thy name be thanksgiving and praise for
 ever and ever. Amen.

EVENING BROWSING (*for prices and sources, see Bibliography, p. 47*)

Chinatown Quest: The Life and Adventures of Donaldina Cameron,
 by Carol Green Wilson.

The Family of Man. Photographs show the likenesses of the people of
 the world.

Naught for Your Comfort, by Trevor Huddleston.

The Negro Potential, by Eli Ginzberg, chapters I, III, V.

Progress Against Prejudice, by Robert Root. Chapters 1, 2, 6, 9.

Sense and Nonsense About Race, by Ethel Alpenfels.

Social Progress, January 1956 . . . and January 1957.

This Is the Indian American, by Louisa Shotwell. Pictures and text
 describe modern-day problems of Indian Americans.

*Through Christ Alone: What is the Uniquely Christian Contribution to
 the Race Problem?* Reprint from *Social Progress*, March 1957.

HE'S GOT THE WHOLE WORLD IN HIS HANDS

*A mission college in North Carolina
demonstrates that people of all
races and nationalities can live
together in Christian brotherhood.*

IN THE MORNING MAIL—*At-Home Reading*

In your mailbox today is a replica of one of the dozens of letters addressed each month to Dr. Arthur M. Bannerman, president of Warren H. Wilson Junior College, by young people who see in the mission school's work-study program their alternative to a high-priced education.

Dear Mr. Bannerman:

One of the leaders at our youth synod meeting suggested that I write to you. I'm just finishing my junior year in high school, and I'm wondering what to do about next year. My folks live out in the country. It's too far for me to go back and forth to school, so I've been living with my aunt and going to the county Negro high school. My aunt's been sick, and I don't think she can put me up next year. My folks don't want me to board with a stranger, and anyhow they haven't the money for me to live out, and I don't think I can make enough on a part-time job to pay my own way.

One of the ministers at youth synod said that I might be able to finish my high school and do two years of college at Warren Wilson.

I want to get through college if I can. I'd like to teach Ag— or be a farm administration agent if they'd take a Negro on.

Could you tell me if there would be room for me at Warren Wilson and let me know something about expenses? I could stay out of school for a year, I think, and earn enough to tide me over the next few years if your tuition and boarding fees aren't too steep.

Many thanks for your help.

Southern Area-June

WARREN H. WILSON JUNIOR COLLEGE, Swannanoa, N. C. — 1894

Warren H. Wilson Junior College, whose 700 acres of campus, farm, and forest land lie ten miles east of Asheville, is in the beautiful Swannanoa Valley of the Blue Ridge Mountains. The student body consists of 230 young people, who come not only from the Blue Ridge area but from other parts of the United States, Central and South America, the West Indies, Europe, the Middle East, and the Orient. A Christian fellowship which is both international and interracial exists here. Its common bond is aspiration, the need to work for an education, and the desire to lay the foundation for a satisfying life of service and achievement. Accredited by the Southern Association of Colleges and Secondary Schools, Warren H. Wilson offers a first class general education as well as opportunities in secretarial and business training, economics, religious education and teacher training, construction engineering, forestry, agriculture, and electrical training. More than half of the graduates go on to senior college to prepare for the professions. At the college, there is an established Presbyterian church, in which students participate through the Westminster Fellowship, the choir, and mid-week, vesper, and other services. The church also provides for service in community affairs by offering church, civic, and hospital visitation programs.

Arthur M. Bannerman (Mrs. Bannerman) is the president. A staff of 36.

From the Year Book of Prayer for Missions.

Dear George:

I am glad you have written me about the possibility of attending Warren Wilson College. Whether you go to college, and if so, what college you select, are among the most important decisions you will make in your life. I shall, therefore, answer the questions you have raised to the best of my ability.

You tell me that your family has had to do with very little and that the amount of money you can spend for an education is limited. You will find that this is true of other Warren Wilson students, and that there are opportunities for you to earn most of your expenses here. As a young Negro you know that while doors in America, which were formerly closed to members of your race, are gradually being opened, you still have to struggle harder to get ahead than white students do. That is one of the facts you face in life. Yet because doors are opening, you want to prepare yourself to the best of your ability to enter them. Right now I think the eyes of America are on the Negro as never before, measuring what he can do or is capable of doing.

Now I want to tell you something about Warren Wilson. It began in 1894 as a school for white mountain boys and continued to follow that pattern until 1942. At that time it was combined with two mountain schools for girls, and at the same time a junior college department was organized. It was then we became known as Warren Wilson Junior College. However, we still enrolled white students only, even though we had been interested in our Negro friends for a good many years and had become known as one of the few places in the South where non-segregated conferences could be held.

One reason we had not thought of taking Negroes was that the Board of National Missions, which now operates thirteen mission boarding schools, had several Negro schools scattered throughout the South which offered some very fine educational opportunities to members of your race. In fact, many of these schools and colleges, located in nearby Negro sections, are carrying on today as first-class institutions, and looking toward the day when they, too, can take in students of many races and backgrounds.

After the second World War those of us who are associated with the mission schools had a growing conviction the day had passed when schools exclusively for one race or one cultural group, whether white, Negro, Spanish-speaking, Indian American or some other, could do the kind of job they needed to. America is a nation of many peoples; students needed to get acquainted with those of varied backgrounds, and they couldn't get the first-hand contact they needed out of books. Here at Warren Wilson students returning from military service in other lands helped to crystallize our conviction that the time had come for us to reach out and open our doors to those of other races and nationalities.

While coming to this conviction, we also knew we might run into some criticism from those who do not believe in integrated racial groups, whether in the church, in schools, or in society generally. But in spite of these things, when, five years ago, a young Negro applied for admission to Warren Wilson, those of us responsible for the school knew the time had come for us to take our stand one way or the other. And we also knew that unless our students were behind us, the admission of a Negro would very likely end in failure. For that reason the students were given an opportunity to vote on the question, particularly the boys, because this first applicant was a Negro boy. You will be interested to know that only one vote was cast against his admission. From that point on we were assured of success, and it turned out that way.*

* Similar situations exist in many of our Presbyterian Church-related colleges.

Since that experience five years ago, we have continued to process the applications of Negroes just as we do those of white students. This year seven are enrolled.

When your letter came I wanted to let you know just how you would be received, and, therefore, I talked with a Negro boy, Bobby, who came to us this fall from Boggs Academy, a secondary school operated by the Church's mission board down near Augusta, Georgia. Bobby said it was a little hard for the first few days. I've been at Warren Wilson twenty-nine years and I think the first few days away from home are hard for every student, no matter what his race or nationality. He said that no one had been unkind to him, and he didn't have any criticism to offer. "I think I just get along like anybody else," he said. That, I believe, is the general situation. On the other hand, a Negro student who was with us last year said quite honestly that he thought that at best it was a little more difficult than it would have been in an all-Negro college. But in spite of this fact, this young man was elected president of his house council and earned many other honors.

Generally, however, I think our Warren Wilson students, and most young people for that matter—unless their minds have been prejudiced and warped—accept others for what they are, for their personalities, abilities, friendliness, and all those other personal traits, rather than for the race they represent.

Again, returning to my idea of the open door, Warren Wilson is a door which is thrown open to young people like you, and, although it may be a little more difficult to enter than it would be to go into a Negro college, some members of your race must take the lead. I believe from your letter you have those qualities of determination and leadership. Furthermore, while it may be a little harder, I believe the rewards are also proportionately greater, for throughout your life you will have the satisfaction of having done something for your race as well as yourself.

There is one other aspect of life at Warren Wilson which I wish to emphasize. Earlier I said it became our conviction after the war that we should accept students from other nationalities as well as other races. Today some 20 per cent of our students come from outside the United States, from as many as twelve to fifteen different countries. This makes a truly international community, and even more important, an international *Christian* community. Our thought has been that we have wanted to prove that all racial and cultural groups can live together in harmony, friendship, and understanding within the faith and practice of the Christian way of life. Naturally, we are all human and we have problems adjusting to one another, but the amazing thing is

how few differences and how little trouble there is. We can truly say, "The Christian way is the only way."

Well, now for some immediate, practical questions. If a student can afford it, we charge him \$390 in cash a year. In addition he, and every other student, will work approximately half time throughout the regular session. But for the student who does not have \$390 there are opportunities for summer work and for scholarship aid to the extent of his need. In brief, if you will fill out the enclosed application, and assuming we find from your high school record and from your references that you are the kind of young man we believe you to be, we will work out a plan for you to enroll.

I think that just about summarizes the Warren Wilson situation. But please feel free to ask any questions you may still have in mind. I hope it works out that you do come and that it will prove to be a wonderfully rewarding educational experience.

Sincerely yours,

ARTHUR M. BANNERMAN, *President*

Personal Devotions

A dream jolted Peter and the early Christians out of a preconceived notion that there were limits to God's gift of salvation. (Read Acts 10:30-35; 11:1-17.) Pray that our lives may be jolted today, that we may see that God shows no partiality, that we may be willing to be used to strip away man-made barriers that limit individuals and society from taking the gift that is freely given.

AN AFTERNOON CHAT

I. Advance Planning

Have several copies of *The Story of Ed and Med*—a fanciful question-answer presentation of national missions educational and medical programs, the *Year Book of Prayer for Missions*, and a United States road map on hand. (See Bibliography, p. 46, for prices and how to order program materials.)

Appoint one woman to take the part of Mrs. Brown—she's straight out of *The Story of Ed and Med*—and two others to play "Ed" and "Med," her counselors in national missions lore. Circle members are to consider themselves assistants to "Ed" and "Med," and as such ready with answers pulled out of the material in *CONVERSATIONS*.

The discussion might be centered about the slide set, *Journey Into Understanding* which explores the theme, "Christ, the Church, and Race," and tells something of the way Warren Wilson Junior College became an interracial school. (See Bibliography, p. 47 for price and how to order.)

II. Worship—based on the recognition that all men who call Christ their Saviour are members of one household of faith.

Sing one or more of the fellowship spirituals in *Come Let Us Sing!* such as "He's Got the Whole World in His Hands," or "Let Us Break Bread Together."

Read Ephesians 2:12-22.

Pray that God will find a way to use the group gathered at the meeting to help reconcile the nation to his will.

III. Time for Conversation

Take the circle period today to dig out answers to two questions: why do we have mission schools in the United States; and what have those schools to do with the church's stake in solving racial tensions?"^o

The circle conversation may revolve around a simply presented skit, following the lines laid down in *The Story of Ed and Med*. As soon as everyone has gathered, Mrs. Brown asks for the floor. She is a new member and needs help in getting oriented.

Where, she asks, are the schools Dr. Bannerman talks about?

"Ed" and "Med's" assistants take turns marking in the locations on a United States map. Each assistant gives a thumbnail description of the school as: "Ganado Mission High School is an eight-grade school right on the Navaho Indian Reservation. For that reason most of its students are Indian." Data can be pulled from the *Year Book of Prayer for Missions*. To keep things moving, the leader may cue the assistants, giving them the names of schools or hospitals, and the pages of the *Year Book of Prayer*.

**Why do we have Presbyterian mission schools
in the United States?**

(If no assistant can come up with a quick answer "Ed" can give a brief resume of reasons given in *The Story of Ed and Med*, pages 12-23.)

^o The forty-two Presbyterian-related colleges are interracial and have an important part in the Church's over-all program.

Dr. Bannerman talked about how the students at Warren Wilson reacted to the first Negro student. How did the local community take it?

“Ed” or “Med” will have to answer this one—they’ll find the story in Chapter IV, pages 93-103, of Dean Goodwin’s *There Is No End*, which they can borrow in most cases from their church’s youth leader, order from the PDS—see Bibliography, Section II, for price—or borrow from the Presbyterian Mission Library.

If Warren Wilson can achieve a multi-racial student body, why can’t other schools?

“Ed” or “Med” will have to answer this one, too. Other schools have achieved it—Canado, Menaul, Tucson, Allison-James, Wasatch, Sheldon Jackson—and the children’s homes, Ming Quong and Haines House. A few are moving more slowly because of the climate of community opinion. Tell a bit about Boggs. (See Goodwin’s book, Chapter IV, pages 80-82.) See also *Whosoever Will May Come*.

What is the “policy” in admitting students?

In 1954, on the heels of the Supreme Court decision outlawing segregation in the public schools, the Board of National Missions executive committee took action welcoming the decision. It said, in part, “that segregation is not a policy of the Board for the schools which it maintains.” It stated that the Supreme Court decision would “undoubtedly make it easier for students, in areas where segregation has been locally enforced, to take advantage of opportunities already available to them.” Notwithstanding the Board’s own open-door policy, the statement went on, some of its schools have had to be governed by state laws prohibiting mixed enrollment. Whatever may develop during the period of transition, the national missions agency, the Board said, would conduct its work in full accordance with the spirit as well as of the letter of the Supreme Court decision.

“In certain states which have expressed the most marked opposition to giving up segregation in education, it may be some time before white students will seek admission in Board schools now made up entirely of Negro students,” the Board’s committee said. “In other cases, as at Barber-Scotia College in Concord, North Carolina, a bi-racial student body in the relatively near future is probable.” (Since the time of writing the school has had at least one white student, and plans are under way for a junior-year exchange program.)

“Local conditions, the climate of public opinion, and the availability of educational facilities for various ages,” the Board committee went on, “determine the rapidity with which the constructive changes made

possible by the Supreme Court decision are accepted. Meantime, the Board continues its policy of open enrollment without restriction as to race."

Why is the Board concerned about integrating its schools?

(The assistants can answer this one . . . see Dr. Bannerman's letter, pages 17 ff.)

What steps are being taken to bring schools and other institutions in line with stated policy?

(See *Whosoever Will May Come* and *The Story of Ed and Med*, pages 23 ff.)

What can we do to help speed the process?

Everyone can share ideas. List at least five ways.

An alternate circle plan might be worked around discussion arising after the showing of the slide set, *Journey Into Understanding*, prepared for church study of "Christ, the Church, and Race." The slide set gives help in understanding Warren Wilson as an inclusive school. If the slide set cannot be shown at a circle meeting, see if it can be worked into an association or church-wide program.

IV. Closing Fellowship

Close your meeting with prayer. Variations on the Lord's Prayer are suggested for these closing minutes. Today plan to close either with the prayer repeated in unison, or sing it, using the West Indies Lord's Prayer Chant found on page 34 of the women's fellowship booklet *Come Let Us Sing!*

EVENING BROWSING

Climbing Jacob's Ladder, by Jesse B. Barber.

Progress Against Prejudice, by Robert Root. Chapter 7, section "Church Schools and the Decision."

The Story of Ed and Med, by Janette T. Harrington.

There Is No End, by R. Dean Goodwin.

Warren Wilson. Adapted from article in *Presbyterian Life*, November 28, 1953.

Whosoever Will May Come. Reprint from the *Board of National Missions Annual Report* for the year 1956.

THE MORE WE GET TOGETHER

Bi-racial committees in working out community cooperation are real-life illustrations of the social scientists' findings that "sustained interaction between majority and minority people" is essential for the improvement of race relations.

IN THE MORNING MAIL—At-Home Reading

In today's mailbox of typical letters you see how the director of the Gillespie-Selden School of Practical Nursing in Cordele, Georgia, helps a prospective committee member see that the center is moving forward in its broadening of attitudes while it continues to serve specific needs for a culture group.

Dear Miss Doliber:

I was flattered to receive your note about the committee for the practical nursing school. I'd like to try my hand at it if you still want me. I haven't been nursing, myself, since I began concentrating on being a housewife, but I've kept up with nursing news, and I've always been interested in recruiting and training nurses.

I'm interested in the fact that your school is the only one in Georgia that is accredited for training Negro practical nurses. I think it's terribly important that we help the youngsters train for jobs they want—and for jobs that need to be done. I'll be happy to do whatever I can to help.

Could you brief me a bit before the next committee meeting on what the Gillespie-Selden mission does?

GILLESPIE-SELDEN INSTITUTE, Cordele, Ga.—1902

Formerly a class-A secondary school, grades 8 to 12, Gillespie-Selden Institute became a community center in 1956 when the new A. S. Clark Public High School opened. The program now includes a day care center, a school of practical nursing, a youth center and an adult education program with counseling and guidance service, a community library, a recreation program for all age groups, and a boarding home for teen age girls who attend the new school. All these projects are firmly built on the Christian principle of service. **L. S. Brown (Mrs. Brown)** is the executive and general director and **Eihel Lee Sanders** is housemother. **Mrs. Gabrella T. Dimery** is director of the day care center. **Beatrice E. Doliber, R.N.**, is director and **Viyella M. Mitchell, R.N.** is associate director of the school of practical nursing.

from the Year Book of Prayer for Missions

Dear Mrs. Jones:

Thank you so much for consenting to be on the nursing school committee. We consider it an honor to have you as a member. We think that you will enjoy working with the other committee members, both white and Negro.

I always enjoy talking about our work. Perhaps if I give you a thumbnail sketch of Gillespie-Selden's history you will see how our present program is an extension of our past concern, which was simply to pave the way so that people were prepared to accept Christ as their Lord.

Work began here in 1902. (The Reverend A. S. Clark, the founder, still lives across the street from the campus, and, although he retired in 1941, he still takes some part in Sunday services and in programs and meetings through the week.)

Dr. Clark's goal was to build a strong church congregation, but he could not do it until his congregation was able to read and write and catch for themselves the vigor and strength of the Christian faith.

The small school he started—the only one in the area for many years—grew by leaps and bounds and became in time a fully accredited high school for Negroes. Forty years later, in 1942, the city made arrangements to provide publicly supported classes for the elementary grades, and Gillespie specialized in secondary education with help from the city toward teachers' salaries. By 1950 the city and county, which were by then paying all the teachers, took another step toward assuming responsibility for educating Negro young people by renting the Gillespie educational buildings. Busses brought students in from rural areas each day. This was to be a temporary arrangement until the city and county with state aid could build a new public high school.

This city-county-church partnership lasted until September, 1956, when a public high school for Negroes was opened in Cordele. Named for Dr. Clark, it is the only public high school for Negroes in the county. Until the new school opened its doors the more than 275-

student Gillespie school and a 67-student Methodist school, Holsey Cobb, started in 1901, provided the only high school training for Negroes in the county. Many of the teachers in the new public school are Gillespie graduates who served on the mission teaching staff.

In 1937, because health care was needed in the Negro community, a hospital, in which both white and Negro doctors practiced, was added to the mission. Sixteen years later, a new city hospital that included a wing for Negroes was erected, and the mission hospital closed. Its supervisor of nurses, trained at Gillespie, took over the same job at the new county hospital.

So far all I've seemed to do is give you the history of closings. Now let me tell you what those closings meant for the long-range Gillespie-Selden program. The school dorm is a boarding home for out-of-town, teen-age girls who attend the public school, and for our practical nurse trainees. The administration building is being refurbished for adult education classes; for a new community library—the only one open to Negroes in the city; for a teen canteen complete with juke box, snack bar, and game equipment; and for religious education, recreation, and counseling and guidance programs for all ages. This summer an interracial work camp, the first such in Cordele, tore down partitions, painted walls, and laid tile, and—more important—gave evidence that race, color, culture, or language don't make a particle of difference when Christians are committed to getting a job done, and done well.

May I digress for a paragraph or two? A sister work camp, also interracial, met over at Boggs Academy in the eastern part of this state this summer. A conference of Negro young people met on the campus at the same time. One of the delegates wrote something to a work camper that I think speaks for all of us who, for the first time, get to know people of another race intimately.

"I told my friends all about you," the boy wrote. "I didn't think they would believe me when I told them, but after I told them what you all were doing then they believed. Of course some didn't believe me anyway. You just don't know what it meant to us to sit down beside white boys and girls and be able to talk in peace. It was really wonderful meeting you all. You made our stay what it was. It was really amazing when Krestitie came and sat down beside me after dinner. I thought the world was coming to an end. But now I have found that it was only the beginning of a new type of civilization in the Southern states. If I never see you all again I'll still always be thinking of you and what you have meant to us."

I think the girls in our school of practical nursing sense something of the same excitement in what they are doing. The school admitted

its first class in January, 1955. (Classes are held in half of the former hospital building; our neighbors in the other half of the building are some thirty tots whose mothers work all day and who find a stand-in home in our new day care center.) The first four girls to complete their four-months study at the school and to go on to the hospital in Albany, Georgia, for their clinical training, started a Pioneer Club. They were not only the first graduates of the first accredited practical nurse school for Negroes in Georgia, but they were conscious that their performance and their ability would stamp the reputation of our school for a long time. They pioneered so well that they all were employed in the hospital in which they trained.

Thus far we have accepted only Negro students in our school, but someday we hope to have a mixed group. We hope that our first steps in providing interracial experiences on the campus will lengthen into big strides as the community sees the richness of experience that comes out of sharing Christian viewpoints. Our advisory committees for the day care center, nursing school, and library—which, by the way, has a full-time librarian paid for by the city—have been the first interracial committees in the city, and they are functioning well. The white citizens on the committees are most interested in what is being accomplished, and they cooperate fully in outlining plans for the future program.

I am the only white person on the campus at the present time. I cannot say that the way has been completely smooth and without problems, but I believe that I can say that this venture in Christian living and working in the deep South has been quite successful and without serious incident. I know that it could have been otherwise, and those of us on the staff are grateful to our white Southern friends, particularly those of the downtown Presbyterian (U.S.) church, who helped make the way easier. They have made me welcome in their church services, and in the activities of their women's groups. The pastor of the church and two of its members are on the council for our nursing school.

We've tried to widen our public function wherever possible, too. We've had white speakers from Cordele or Albany, thirty miles away, at our capping and graduation services. The Gideon Auxiliary from Macon, sixty miles from Cordele, attends our capping services at the end of each four-month training period to present a nurse's white Testament to each student. Other speakers have come for programs at the campus church or in the mission auditorium. Once last year our Negro pastor and the pastor of the Negro Methodist church were invited to attend a bi-racial meeting at a downtown Methodist church. It was a small meeting, but unusual for this community.

In a sense we all feel like our first class, that we are pioneers—and we're delighted that you will join us—in a new program geared to the current needs in our city and in shaping new patterns of living which are emerging in many communities in the United States.

Yours sincerely,
BEATRICE DOLIBER, R.N.

PERSONAL DEVOTIONS

Sometimes life seems like the swift-flashing scenes of a child's kaleidoscope. One minute the pattern is clear, securely framed. The next the prism shifts, and the pattern splinters into millions of jagged, jumbled bits, without pattern or unity. We are not children, who can put aside the jangling pieces when we are tired of the jiggling pieces. We need to deal with the changing patterns in our communities; we need to find out how we fit into them, and how we affect them.

Read I Corinthians 12:4-12. Pray that God may help us use the gifts he has given in accordance with his will in this time of tumultuous change in America, and in the world.

AN AFTERNOON CHAT

I. Advance Planning

Conversation this afternoon centers about the theme of an old camping song. "The more we get together . . . the happier we'll be."

Circle members will probably be asked to talk about their own experiences as members of an interracial group. Be ready to participate if you are asked—or volunteer ahead of time.

The leader will need to: *appoint* someone to make a five-minute report on the Cornell University social scientists' six principles for improved race relations, given on page 29; *ask* circle members who have had firsthand experience as a member of an interracial group to be ready to tell something about the experience in the closing fellowship period; *share* the advance planning with guests of another racial or language group, if such have been invited, and find ways for guests to *participate* as well as to sit in.

II. Worship—*based on Paul's belief that we may be mutually encouraged by each other's faith.*

Open the worship period by reading Paul's letter to the Romans, Chapter 1, verses 1-12.

Read in unison Chapter 3, verses 11-14, of Paul's letter to the Colossians, and close with prayer that the members of the circle may put on compassion, kindness, lowliness, meekness, patience, forgiveness, and love as they seek to serve their Lord.

III. Time for Conversation

Take five minutes for a report of the Cornell principles for improved race relations. Stop to think over the couplet, "The more we get together . . . the happier we'll be."

Take five to talk about ways national missions programs and projects (as Cameron House, Warren Wilson Junior College, and Gillespie-Selden Institute) help America's people get together. (The circle leader may list these on a blackboard or on a large piece of newsprint. She will have to be sure that she doesn't let the group miss the big ones—that the schools fill in gaps in the educational and health ladder for many young people, that they prepare young people to meet the opportunities opened to them in the days ahead.)

Take five to figure out what you and your group can do to pave the way for necessary transitions. If it's necessary to prime the conversational pump, the leader may ask such questions as: What may we do to help change attitudes that tend to keep people apart? How can we demonstrate our concern that church and community services and programs be open to all?

Summary of Principles worked out by Cornell University Social Scientists:

1. "Sustained interaction between majority and minority is essential." In short, the more we get together under proper conditions, the less prejudices and more democratic we are likely to be.

2. "Persons inexperienced in intergroup relations frequently alienate minority persons with whom they wish to be friendly by inadvertently expressing themselves in the language of prejudice."

3. "Intergroup understanding is impeded by ignoring individual and group differences and treating all persons as though they were alike."

The fact is that everybody is not alike emotionally or in terms of cultural traditions.

4. "An effective intergroup relations program generally requires adequate minority representation among those who develop and guide the activities of the organization."

This does not mean that a Negro or Jew should be on a committee or in Congress simply as a "spokesman for his people." It does mean that agencies concerned for the entire community will avail themselves

of the talents to be found in minority groups, and of interior knowledge about those groups. And it means that representation should be able and active, not merely token in character.

5. "Major changes in individual prejudices occur most quickly and thoroughly from exposure to social interaction in a new social environment rather than from information and exhortation alone."

Prejudices, having been learned in the first place (at least in the form they take, if not in the tendency toward them), can be unlearned, though the process may often be painful. And it is becoming increasingly clear that the best teacher of unlearning is a congenial situation in which the prejudiced person can become acquainted with actual persons who belong to the group he had disparaged.

6. "Within wide limits, prejudiced persons will accept and participate in a thoroughly mixed and intergrated setting if integrated patterns are established and accepted as appropriate by other participants in that situation."

They may not like it, but most people tend voluntarily to do as the Romans when in Rome. Even many of those who are prejudiced will conform to local customs. If the customs themselves are changed—for example, if railroads actually adopt a policy of serving meals without discrimination—many persons who resent the change will nevertheless continue to go to the diner. And there is evidence that the resentment itself will often diminish or disappear in time.°

IV. Closing Fellowship

You might adopt the young people's custom of signing off with a fellowship circle—all members stand, in a circle large or small, holding hands if they wish. To spark the closing minutes the leader might read the bit about the youngster who had his first contact with the wider Christian fellowship at Boggs. If the circle leader has had such an experience herself she might share it with the group, and call on others who have had similar experiences. Close with the Indians' paraphrase of the Lord's Prayer:°°

° Condensed from Liston Pope's *The Kingdom Beyond Caste*. Used by permission of Friendship Press, publishers of Dr. Pope's book, and the University of Chicago Press, publishers of *A Manual of Intergroup Relations*, by John P. Dean and Alex Rosen, a report of the Cornell studies.

°° From *The Gift Is Rich*, by E. Russell Carter, Friendship Press, New York. Used by permission.

Great Spirit, whose tepee is the sky
And whose hunting ground is the earth,
Mighty and fearful are you called.
Ruler over storms, over men
and birds and beasts:
Have your way over all—
Over earthways as over skyways,
Find us this day our meat and corn,
that we may be strong and brave.
And put aside from us our wicked ways as
we put aside the bad works of them
who do us wrong.
And let us not have such troubles
as lead us into crooked roads.
But keep us from all evil,
For yours is all that is—
the earth and the sky;
the streams, the hills,
and the valleys, the stars,
the moon, and the sun, and
all that live and breathe.
Wonderful, shining, mighty Spirit!

EVENING BROWSING

The Gift Is Rich, by Russell E. Carter.

The Negro Potential, by Eli Ginzberg. Chapter VI, "Lessons for Manpower Policy."

Outreach. October 1956, "Christian Fellowship in a Southern Work Camp" and May 1955, "At the Gillespie School of Practical Nursing."

Progress Against Prejudice, by Robert Root. Chapter 7.

Segregation: The Inner Conflict in the South, by Robert Penn Warren.

Social Progress, January 1957.

Through Christ Alone: What Is the Uniquely Christian Contribution to the Race Problem. Reprint from *Social Progress*, March 1957.

HE'S GOT YOU AND ME ... IN HIS HANDS

*A New York City church stands ground
in the midst of change to maintain
an unbroken continuity of
Christian fellowship and service.*

IN THE MORNING MAIL—*At-Home Reading*

In the mailbox today are letters to and from the Reverend Robert J. Stone, The Bronx, N. Y., who has faced the problem of what to do when the neighborhood reshuffles, and people of different national and racial backgrounds move in.

Dear Bob:

I suppose a letter from me is a shocker of sorts after all these years. I've been thinking lately about those bull sessions we used to have at seminary — remember how we talked endlessly about the nature of the church, and its mission, and how we tried to figure out how a minister tied in? Somehow all these things are involved in a new problem that's cropped up here in KC. I've heard that your church has faced a similar thing and thought maybe I could persuade you to tell me how you worked with it.

This is the problem: our church, as you know, is in the downtown part of the city, the inner city, as the sociologists call it. Until quite recently we've been pretty much of one piece. Families have lived here for years; they've done well in business; and they've supported the church and its program amply. In the past few years, however, things

have been changing. The young folks are moving out into the far suburbs so their kids can grow up with grass around the house. Some of the old-time families are following their lead. They don't come back to the church except for special occasions, if then. The result is that the congregation is getting smaller and smaller. We've eaten up all our reserve cash, and we don't know where we'll find money for the bills ahead. New families are moving in all around us. Some of them are Negroes, many from the South, some are Indians, and there is a smattering of Spanish-speaking families involved.

We've talked some in the Session about calling among the new families to see if any of them want to join us, but we've not actually gotten around to working anything definite out. We've thought about the General Assembly's statement that each church be inclusive in its service and membership, and we've looked at the statement of philosophy for an inner city ministry that the Board of National Missions formulated for the Church. Some leaders agree with these statements, some have reservations. We all feel that we need to explore further.

You've faced the situation head on. Do you have a couple of minutes to bat out some of the do's and don'ts you've found?

Sincerely,
Thomas J.

SYNOD OF NEW YORK

More recently, new missionary opportunities in mixed neighborhoods have arisen as a result of shifting populations and new housing projects. Working in such neighborhoods, the **Rev. Robert J. Stone**, pastor, the **Rev. Juan Mercado**, part-time Spanish-speaking pastor, and the **Rev. John Chironna, Jr.**, intern, help the Morrisania Presbyterian Church, the Bronx, New York, find ways to make Negro, Puerto Rican, and other community newcomers welcome.

Adapted from the Year Book of Prayer for Missions.

Dear Tom:

Once again, as in New Testament times, "not many wise men (that is, judged by human standards), not many leading men, not many of good birth, have been called!"*

You write that your church's young married couples are moving to the suburbs, and so are some of the "old-line" families. These are ones who have given intelligent leadership to your church and have provided financial support. You are left as leader of white people who may wish to leave, but for some reason cannot, and as the potential leader of many new community people, generally poorer, with fewer educational and cultural opportunities, and yet to be reached with Christian gospel and nurture.

You have asked me for "do's" and "don'ts" in taking leadership, but

* *The Bible: A New Translation* by James Moffatt. Copyright 1922, 1935, and 1950. Harper and Brothers. Used by permission.

let me compliment you at the start for regarding your problems as an opportunity, and not as a sign to follow those moving out. It is possible that you and I and our congregations may discover that "God has chosen what is weak in the world to shame what is strong."^o The people who have left our communities are among the strongest and most alert. When you take all the complexities of individual cases into account, you're still left with the feeling that the ones who moved have left to others the clean-up of the city and the overcoming of racial prejudice.

What seems to be a loss may really be your gain. So it was in our church, Morrisania in the Bronx; those who remained behind were ready to respond to leadership in examining the inclusive nature of the Church and in rebuilding our church. The very weakness was a prompting to make a new start. Our inner city churches, more than any others, and even more than church pronouncements, may pioneer the way for our Christian forces in a world that must find an inclusive spirit.

Before giving you my few suggestions, let me review for a moment what has happened in our church during the past five years. In 1951 we had 525 members on the roll, a small percentage of Negroes in the church school, two Negro teachers, and three or four children whose parents had come from Puerto Rico a number of years before. Since 1951, we have suspended 221, practically all of whom had moved away some years before; we have taken in 56 Negro members, 42 Spanish-speaking members, and 87 other white members. Our present congregation numbers around 400. The church school numbers 190, including 85 Puerto Ricans and 60 Negroes. The teachers are predominantly drawn from among the new members. In our Session of nine, one is Negro and one is Puerto Rican, with more no doubt to be elected at our next annual meeting.

There has been a definite "break through" during the past three years. We have become an integrated church, and everyone accepts it as such, and no one is too much worried about it anymore. We struggle with many of the old problems still, but they no longer have the same power. Our real goals now are: finding an effective Protestant witness in the city; developing a mobile evangelism; training in stewardship; serving the social needs of the community; and encouraging parents in the Christian education of their children. These might be the goals of any church.

I hope that my experiences may help your church also to "break through."

A minister needs to settle down more or less indefinitely amidst the problems of church and community. He must, of course, live near

^o Ibid., p. 33.

the church, and begin to wrestle with what everyone else is wrestling with—inadequate housing, overcrowded schools, and racial tensions. He will, also, find himself active in the local branch of the N.A.A.C.P., or the Urban League, and his neighborhood community council. In all these ways he will show that he, himself, means business.

You mention in your letter that you have discussed General Assembly's declaration for a non-segregated church in a non-segregated society with the officers and with the women's societies. You reported that there was no ringing enthusiasm to evangelize the community. Well, your experience is just like mine, and like that of many others. To have open discussion is always to the good, particularly if you and some others are ready to respond very patiently and tolerantly to expressions of guilt, resentment, and hostility. But to ask for a comprehensive decision, apart from the small, concrete problems is risky.

I once made the mistake of pressing a group of the church to make a decision, and a majority decided that, for themselves, they would welcome newcomers to the church, but that they were not willing to go out after them. It was a mistake not just because it is outside the competence of any of our church organizations to refuse to reach out. It was a mistake because it tended to give finality to their opinions, and, perhaps, to crystallize opposition to my leadership for an inclusive church. Luckily for me, the group conceded that I as a Christian minister, and, implicitly, other Christians, might feel the obligation to go *in search* of those who could be brought into the Christian fellowship.

My experience coincides with others (See *Social Progress*, January 1955). Don't put the Session on the spot by asking it to make an immediate decision on whether they will or will not serve the immediate community. Assume your freedom (which you certainly have) to take the good news to all. Then, with care and planning, arrange for the Negro Sunday school teacher, whom many have come to know, to unite with the church. I merely checked informally with members of the Session to make sure that our first Negro member would be cordially received by most of them. There was no question when the specific person was concerned.

As vital a place as the minister has, men and women of our Protestant churches will never want to forsake their own "priesthood." An interesting number of members will be inspired to speak to their neighbors about the church, to pick up children for church school, and to invite Sunday visitors to their various clubs. Some four years ago, in the beginning of our changes, two new women members, one Negro and the other white, who had become friends in our mid-week Bible class, told me that they wished to visit prospective members

of our church. For three years they went visiting together with remarkable results, witnessing with their own relationship as much as by word what Christ was to them.

Be alert, therefore, for those who are aware that "Christ Jesus . . . hath broken down the middle wall of partition between us."^o Give them training in churchmanship, and encourage them to take leadership. It will be possible to suggest to certain minority members that they accept more and more responsibility anticipating their election one, two, or three years hence as elders.

When the first few Negroes became members of Morrisania, it was a shock to some of our members. It was considered the most disastrous thing that had ever happened. First, minority groups had "pushed" their way into the neighborhood, and, then their church, *their* church, had been invaded. Or, so it seemed to them.

Although a preacher's natural reaction is often to "preach" at those with whom he disagrees, my suggestion is that when you find these reactions of fear and prejudice you meet them primarily with the "ministry of listening." A skilled chaplain once told a group of seminary students that as ministers they must become pin cushions, absorbing into themselves the negative feelings that others direct at them. So it is with any Christian who wishes to encourage the spiritual growth of others: he must not argue, not explain, not lecture but listen, take in, understand.

Accordingly, the week following the Sunday we took in our first Negro member I called on every officer and a number of members who might have something to get off their minds. Calling time after time in such circumstances, I have seen attitudes change.

One leader revealed her own attitudes five years ago when she exclaimed, "Why do they want to come to our church! Don't they have churches of their own?" Today, she works freely with minority members of our church, only very occasionally giving any trace of her old bitterness. What is true of her is true of dozens of others. And you will not be surprised to know that the same kind of pastoral encouragement is often needed with the new members of the church.

You are bound to continue worrying about the budget. Your church leaders will want the church to be self-supporting, as it should be if at all possible. On the other hand, you are faced with declining income until the church once again becomes strong.

You will find, I believe, that your presbytery and the Board of National Missions are ready to assist your Session in making the adjustment. We at Morrisania have been greatly helped by extra funds,

^o Ephesians 2:14, King James Version.

which last year employed a student assistant, who is Negro, and this year a half-time Spanish-speaking minister for our growing Puerto Rican population.

Another indication that the Board is backing up its inner city churches is the new post-graduate internship plan, under which seminary graduates committed to a city ministry are placed in inner city churches for a year of in-service training. The Reverend John Chironna, Jr.—Princeton Seminary, '56—is with us this year, learning from our successes and failures, and giving us valuable aid, besides.

I am sure you have noticed the excellent leadership and materials the Department of Social Education and Action is furnishing us.^o

As strangers move into the neighborhood, aroused anxieties exaggerate the problems.

Many feared that our old members would depart in large numbers. Actually, only a few did leave the church because of the changes.

Most of us looking back are more amused than anything else that we worried so much over the changes. It was so much easier than we had ever supposed.

Sincerely yours,
Robert J. Stone
Minister, Morrisania Presbyterian
Church

Personal Devotions

As you begin to think about the potential fellowship that waits outside almost every church door, read Galatians, chapter 2, wherein Paul makes plain for Peter, and for the Church, some of the implications of Peter's discovery that God shows no partiality.

Pick up the prayer thought you began when you started your CONVERSATIONS ON CHRIST, THE CHURCH, AND RACE. What does God's impartiality mean for you? And for the part you play in molding the fellowship of the Church.

AN AFTERNOON CHAT

I. Advance Planning

Today's topic for conversation is the church in the inner city, one of thirteen concerns put on a critical list by the Church's General Council in 1954. Our conversational goal is to find out what the inner city is, why it's on the critical list, what it has to do with our study

^o See Bibliography, p. 46.

of “Christ, the Church and Race,” and what the Church proposes to do about its problems.

For a fill-in on the inner city, ask two circle members to do some extra reading and to prepare three-minute reports, on what the inner city is and why it is pinpricking the Church for attention (see *Whosoever Will May Come* and Kenneth Miller’s *Man and God in the City*, chapter 8).

These women will be needed for the final role-playing. It would be well if they could outline the points they want to cover in advance of the meeting.

II. Worship—*centered on the overwhelming need in the nation’s cities for response to God’s will for men.*

Christ, Matthew wrote, upbraided the cities where most of his mighty works were done, because they did not repent. Read Matthew 11:20-24.

What might he say of America’s mid-century cities? Church spires spike the sky-scrapered skies; church doors open out on boulevards, throughways, avenues, streets, and alleys, but seldom does the moving stream of people turn into the doors. Who might Christ upbraid in America’s cities—the people milling by the church doors, or those within who do not find a way to divert the others in?

Pray that we may be responsive to the city’s need, that we may be willing to unleash our manpower and material resources that God’s way may be preached and heard in the city.

III. Time for Conversation

Take six minutes for reports on the inner city make-up and need and on the church strategy for its inner city ministry.

Take six for a look at what happens when strategy comes down to cases. Circle members will probably want to talk over what’s new at the Morrisania Church in the Bronx. Perhaps this can be a time to test reading skill. The circle leader may shoot out questions as: What was Morrisania Church like in 1951? What forced a change upon the church? In what ways does the Bronx church resemble ours? Why does the Morrisania minister advise avoiding abstract decisions? What was the turning point for the congregation?

Take three for a bit of role-playing. Two women may take the parts of the Morrisania team who volunteered to call on prospective church members, and a third may be someone interested in the church. What questions might she ask the church women? What might they answer?

IV. Closing Fellowship

If yours is a church into which many people of diverse and different backgrounds have poured their talents, or if some of your members or guests share a different language heritage than your own, ask one or two to lead you in the Lord's Prayer as it is said in their "other" language. Close with a fellowship circle. Sing "Blest Be the Tie that Binds."

EVENING BROWSING

Man and God in the City, by Kenneth D. Miller. Chapter 8.

Presbyterian Life. February 18, 1956, "Where Brotherhood is Practiced: Old Church Makes a New Start in Meeting Neighborhood Needs."

Progress Against Prejudice, by Robert Root. Chapters 4 and 5 have case histories of churches which have made their ministries inclusive. Chapter 8 is a study of a typical city, Syracuse, N. Y.

Social Progress January 1955, 1956, and 1957.

Whosoever Will May Come. Reprint from the *Board of National Missions. Annual Report* for 1956, section on the city.

LORD, I WANT TO BE A CHRISTIAN

AT HOME AND IN THE CIRCLE

The at-home reading material and circle meeting suggestions are welded together in this last of the CONVERSATIONS ON CHRIST, THE CHURCH, AND RACE. They center about five questions, which feed into one basic query: What can I do to further Christian racial and cultural relations in my church and community?

What can I do to change attitudes?

In her autobiography *My Lord, What a Morning*, contralto Marian Anderson writes, "There are many persons ready to do what is right because in their hearts they know it is right. But they hesitate, waiting for the other fellow to make the first move—and he, in turn, waits for you. The minute a person whose word means a great deal dares to take the open-hearted and courageous way, many others follow. Not everyone can be turned aside from meanness and hatred, but the great majority of Americans is heading in that direction. I have a great belief in the future of my people and my country."^o

Take time to review the ways church people have found to make first moves toward better Christian race relations.

Take time to think about your own community, and its attitudes. What do you see that needs to be changed? What first moves do you see that you can take?

What can I do about laws and legislation?

Years ago missionary Dirk Lay saw that it was almost a travesty for him to preach about a life of abundance to an Indian tribe that

^o Used by permission of the Viking Press.

forced the barest living out of dry desert-like land. The Pimas needed many things, most of which hinged, one way or another, on their need for water for their reservation. Dr. Lay made himself into a one-man lobby as he tried to persuade congressmen to provide irrigation facilities for the Pimas. When his one-man approach seemed in danger of defeat, he pulled in interested church members, who kept a barrage of telegrams, letters, and prayers going until the bill authorizing the Coolidge Dam was passed.

Two years ago our conversations delved into the current crisis in Indian American affairs. In our closing conversation we thought about things we might do to help ease tension as the government's program prods Indian Americans toward fuller participation in American life.

Take time for discussion: What has become of our interest? Have we checked recently on federal bills affecting Indian American welfare? How might we recapture the interest and concern we expressed two years ago?

The wheels of the nation's legal and administrative machinery affect other minority groups, too. The apparent slow-down toward Christian race relations in many areas can often be traced to faulty laws or the absence of needed legislation. In *The Kingdom Beyond Caste*, for instance, Liston Pope says that "The pattern of segregation in the churches continues to be reinforced . . . by other factors. The most important of these is residential segregation."^o

Take time for talk: Does legislation, or the absence of it, affect the housing picture in your community? How might you bring the pressure of Church pronouncements to bear on the segregated communities in your town? What might your group do to influence the national picture? What about schools? Recreational facilities? Adequate public health facilities?

What can I do to make all comers welcome in the church?

"The local church," a special race relations issue of *Social Progress* notes, "is the 'front line' of advance against the citadel of segregation. But the whole Church shares the responsibility and urgency for the task."

Take time now to think about your own church. Suppose the Cameron House lad and his friends were to appear next Sunday. How might you make them welcome? How might you bring others around to your way of thinking? How might you make them welcome in your community?

^o Used by permission of Friendship Press.

If there would be no shadow of doubt of the boys' welcome in your church and community, tackle the second half of the paragraph quoted above. How do you gear in with the whole Church responsibility? What can you do through your synodical? Your presbyterial? In your neighborhood? How can you share your enthusiasm and interest with others who have not as yet experienced it on their own?

What can I do to carry out the Church's mission responsibility?

Your study thus far has brought out some of the emphases and techniques the mission program of the Church has devised to come to grips with the interlocking needs of America's minority peoples. For a fresh look at these emphases, the discussion leader may take the circle on a guided tour of national missions *Frontlines in Defense of Human Rights*. She may distribute a copy of the leaflet to each woman at the meeting, and quickly highlight each of the ways the church rallies its forces through its national missions program.

Take time to decide how your group can add its strength to what the leaflet calls the "advance patrol in the running tilt to defend human rights" in America. List at least five ways.

What can I do about a dilemma?

Through your circle study of the Presbyterian mission program, you may have come across an apparent contradiction. Presbyterians, like all Christians everywhere, speak primarily in terms of the all-inclusive church, where all men who share the brotherhood of believers in Christ worship together in one fellowship. The policy of the Church, stated by the General Assembly and reaffirmed by the Board of National Missions for all churches and institutions under its supervision, dictates a non-segregated church. Yet you find churches tabbed "Indian," or "Negro," or, less frequently, "Spanish," or "Chinese," or "Japanese American." Why?

If you like a good debate—and most of us do—you might wish to end with a good discussion of this "why." To be sure, you will find no basis of argument, nor does anyone else in the church as a whole, on the basic point that worship of God is all-inclusive and permits no lines to be drawn because of race or color or language background. The discussion pivots solely on the point of why our practice falls far short of our belief.

To indicate briefly just how thorny a practical problem this is, two well-educated, well-integrated Indian Americans, both church leaders,

debated it recently at an interdenominational committee meeting. Although they had the welfare of their people uppermost in mind, they could not come to an agreement. One thought that the segregated church ought to be abolished immediately. The other seriously deplored any change in church status of Indian Christians that would take them out of a situation where they could stand on their own feet without fear of domination by a more articulate majority. Even more than the Negro American, this person pointed out, is the Indian reluctant to push himself forward in a non-Indian group. In his own church he can serve as elder, Sunday school teacher, and leader in the organizational group—positions which are often lost in a larger fellowship. Even when he moves off the reservation, the Indian is sometimes lost and bewildered in an all-white church.

There are weighty pros and cons to both arguments. One seemingly insurmountable barrier to integration is the purely physical fact that some Indian churches are in communities where only Indians live. On the other hand, let it be said firmly that there is not a single solely-Indian church, school, or hospital any place where there is a possibility of reaching non-Indians. Even in the heart of the Navaho Reservation the mission message goes beyond the Navaho encampment. Integration is a two-way process.

Perhaps the wedge to smash through the dilemma is in finding ways to remove the "fear of domination by a more articulate majority," finding ways to preserve the rich gifts all people have to share. This is what the women of one of the integrated presbyterials of the new Oklahoma Synodical seem to think. Though former "white" and "Indian" presbyterials sent fraternal delegates to each other's meetings, the two groups had a lot of getting acquainted to do when they began meeting as one. Their first united presbyterial meeting was in the kind of environment and set-up more familiar to the non-Indian members. Their next meeting, however, was planned for Choctaw country. Primarily a camp-out because the Choctaw community has neither hotel nor an excess of guest rooms nearby—the hostesses asked the others how to arrange things. They wanted their meeting to resemble other presbyterials as nearly as possible, even if the guests did have to bring their own cots. "We'll do it just as you always do," they said. "Don't do it our way," the rest begged. "It will be more fun for all of us if you let us do it your way, with you." *Take time* to talk about it. What ways do you see to smash through the dilemma?

(Adapted from *Conversations on the Indian American*.)

Personal Devotions

Contrast the attitude of the rich young ruler (Matthew 19:16-22) and the section of Paul's letter to the Corinthians that follows his reminder of a special offering (II Corinthians 9:6-15). The young man's story is a "What-might-have-been." It is easy for us to see what he missed, what might have been if he had had the courage to step out of the mold his family, his culture, and his possessions put upon him. It is more difficult perhaps for us to see what we might be and what new life we might have, if we were to break out of our molds and meet some of the tests of Christian service in the spirit in which Paul counseled the Corinthians to make their gifts.

Pray that God may help us see the abundant life that lies in self-forgetting service, and that he may grant us the courage to move toward it.

AN AFTERNOON CHAT

I. Advance Planning

Appoint a discussion leader for each of the questions posed above. Plan to close the conversation with a fellowship period. Order enough copies of *Frontlines in Defense of Human Rights* for each member and guest of the circle.

II. Closing Fellowship

Appoint two women to read the parts of a woman and her conscience as given in the dialogue printed below, which is based on the Lord's Prayer. After the dialogue let each woman make her own reply to the last question during a period of silence. Sing together the West Indies Lord's Prayer Chant, page 34, *Come Let Us Sing!*

SEEKER Our Father, who . . .

QUESTIONER Wait a minute, please! Do you mean just
your father or *our* father

SEEKER Our Father, who art in heaven . . .

QUESTIONER Do you mean father of the Japanese, the Indian,
the Negro, and the Russian?

- SEEKER* Hallowed be Thy name. Thy kingdom come . . .
- QUESTIONER* Do you *really* want the kingdom to come *now*? Will you personally pay the price? Are you prepared to be brother to all—to accept people on an equal basis—the poor, the needy, the under-privileged, the unemployed, the outcasts? Are you ready to go out of *your* way to prove to them that you love them and that you are concerned about them? Are *you* prepared to tell these people of Christ, about whose kingdom you are praying?
- SEEKER* Thy will be done. In earth, as it is in heaven.
- QUESTIONER* Are *you* willing to give Christ full sway in your heart and life, in order that through you His holy will may be done?°

EVENING BROWSING

Frontlines in Defense of Human Rights, published by the Board of National Missions, revised, 1957.

My Lord, What a Morning, by Marian Anderson.

Naught for Your Comfort, by Trevor Huddleston.

Progress Against Prejudice, by Robert Root.

OVERHEARD

The director of Cameron House in San Francisco was stumped when someone asked for a copy of the interracial picture taken on a camping trip. "What picture?" he asked. "Everybody on that trip was Chinese." A check of photographs turned up the asked-for picture—a gym pyramid of boys that included Chinese, Negro, and white youngsters. "We were so busy having fun," Mr. Wichman commented, "that we never noticed who was along."

° Distributed by: THE DEPARTMENT OF CHRISTIAN FRIENDLINESS, 164 Fifth Avenue, New York 10, N. Y.

BIBLIOGRAPHY

Books, pamphlets, and audio-visual materials which will reinforce resources printed in CONVERSATIONS are given below. Materials that are essential are listed first, then those that will be especially helpful, and last those that are just plain good reading and background.

A slide set and movie, both of which are particularly good discussion starters, are listed separately.

Unless otherwise noted, all materials are available from your nearest Presbyterian Distribution Service center.

I.

Whosoever Will May Come. Reprint from the *Annual Report of the Board of National Missions* for the year 1956. 20 cents.

Come Let Us Sing! PWO Fellowship songbook. 20 cents.

Frontlines in Defense of Human Rights. Picture leaflet of pioneering national missions programs. Revised, 1957. Free up to 50 copies; additional, 3 cents each.

The Story of Ed and Med, by Janette T. Harrington. The story of national missions educational and medical work. 20 cents.

Year Book of Prayer for Missions. Guide for daily prayer for missionaries. 35 cents.

Through Christ Alone: What is the Uniquely Christian Contribution to the Race Problem? Reprint from *Social Progress*, March 1957. Free.

II.

Progress Against Prejudice, by Robert Root. Report on church and community programs toward inclusive service. Paper \$1.25; cloth \$2.50.

Climbing Jacob's Ladder, by Jesse B. Barber. 50 cents.

General Assembly Pronouncements on Social Education and Action, 1956, 57. Reprint of 1956 statement, "The Things that Make for Peace". Free.

The Gift is Rich, by E. Russell Carter. A summary of the contributions of Indian Americans to the nation's life. Paper \$1.25; cloth \$2.00.

- Man and God in the City*, by Kenneth D. Miller. An account of the city as a mission field. Paper \$1.25; cloth \$2.00.
- Outreach*. "Christian Fellowship in a Southern Workcamp," October 1956, and "At the Gillespie School of Practical Nursing," May 1955.
- Sense and Nonsense About Race*, by Ethel Alpenfels. Scientist's approach to race relations. Paper 50 cents.
- Social Progress*. "Operation Desegregation," January 1955. Also January 1956 and 1957 issues. Published by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church U.S.A., 830 Witherspoon Building, Philadelphia 7, Pa. Single copies, 15 cents. Year subscription, \$1.00.
- There Is No End*, by R. Dean Goodwin. Reporter's account of mission work in the U.S.A. written for young people; includes section on Boggs Academy and Warren H. Wilson Junior College. Paper \$1.25; cloth \$2.00.
- This Is the Indian American*, by Louisa Shotwell. Pictures and text tell of modern dilemma. Paper 50 cents.
- Warren Wilson*. Adapted from article in *Presbyterian Life* (November 28, 1953. 5 cents.

III.

- Chinatown Quest: The Life and Adventures of Donaldina Cameron*, by Carol Green Wilson. Stanford University Press. Revised edition, 1950, \$4.00.
- The Family of Man*. New York: Museum of Modern Art. \$1.00.
- My Lord, What a Morning*, by Marian Anderson. An autobiography of the Negro contralto. Viking Press, 1956. \$5.00.
- Naught for your Comfort*, by Trevor Huddleston. New York: Doubleday and Company, 1956. \$3.75.
- The Negro Potential*, by Eli Ginzberg. New York: Columbia University Press, 1956. \$3.00.
- Segregation: The Inner Conflict in the South*, by Robert Penn Warren. New York: Random House, 1956. \$1.95.

Audio-Visual Resources

- The Broken Mask*. 16mm. sound, color film, 30-minutes. The story of what happens when Paul, a white boy, gradually overcomes his prejudice towards George, a Negro boy, whom he met at a summer conference, climaxing with the problem raised when Paul invites George to join his church. Rental \$12.00.
- Journey into Understanding*. Describes national missions emphases in the field of human relations. Available as slide set or filmstrip with record or tape, \$2.50. Available also as slide set with reading script, \$1.50. 86 frames. Color.

YANKEE TACT

A few years ago my wife and I were entertaining a Japanese lady. During the course of a sightseeing trip along the coast, we and our guest stopped at a small, roadside restaurant near Damariscotta.

Our friend, small and dark, and wearing her native dress, was quite concealed by the back of the wooden booth in which we took our seats. The waitress, who had come out of the kitchen after we were seated, approached the booth from the rear, and did not see our friend until she stood directly beside us. For a moment she appeared startled, then recovering herself quickly, she turned to the Japanese lady and said, graciously:

“Well, now, you must be from out of town!”

EDWIN B. BENJAMIN

From the Magazine of Maine, *Down East*. Used by permission.